In bringing up the children I have only observed ordinary punishments for obvious misbehavior or foolishness. Formerly education also extended into late boyhood or young manhood (83), but today it is mostly left to

83. See 88. 88. J. Olpp, Aus dem Sagenschatz der Nama-Khoi-khoin (Mitteilungen der geographischen Gesellschaft für Thüringen zu Jena, Bd. VI, 1887).

the young people themselves (see page 309). The power of the parents in training their children has declined since the whites have become dominant. Where formerly the son, /gõ·ab, as long as he was only half-grown, was dependent chiefly on his father for his support and therefore also felt morally dependent on him, today he can make himself independent at an early age in the service of whites. The daughter, /gõ·as, who was formerly dependent on her parents until she married, can support herself with her charms and even get all the little luxuries she desires.

But in spite of the shattering of the parents' power over the raising of the children, the prestige of the parents in the family has still been preserved. That is clearest in advanced age. The grandparents are not forced by anyone in the family to work and each person has the obligation to be of service to them. That old and helpless people are exposed, as one occasionally hears claimed in the country, is a fable in my belief or is confused with the emergency customs of the Bushmen. For such a treatment of aged people is a direct contradiction of the viewpoint of the people as reflected most clearly in the sagas and tales. The address ti //nao/b or ti //nao/oss, i.e. "my grandfather" or "my grandmother" is used also as an expression of great respect for people who have no relationship whatever to the speaker. The folk tale no. XXIV gives us a picture of the domestic duties of a child.

The terms for father and mother vary, depending on whose parents the words refer to. A child always addresses its father with ti"dãb or dã·tse, and its mother with ti ais or aise: my father! my mother! The expressions dãda·b and mama·s are probably borrowed from Cape Dutch.

[301] The Hottentot feels it as a coarse malapropism that the children of the Namib Bushmen address their parents sao/b and sao/os. For these designations are reserved for the case when one is speaking of parents of someone whom one addresses as "thou", whether one is addressing a child or an old man: sa sao/b, thy father etc.

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exogamy, descent and succession, chieftainship, the exercise of power, economic activities and co-operation, and between persons and objects, as in property and inheritance. All the manners and customs of the Hottentots, therefore, their moral and religious precepts, their fashions, conventional standards of etiquette and rules of social intercourse, make for law and order in the community. They determine the personal relations between people, and their existence is the basis of uniformity and cohesion in social and economic life.

These rules are not formulated in any legal code. Some of them have come into being as decisions of the tribal council in judicial trials, while in more recent times others have even been deliberately enacted, as for example in the case of the various proclamations issued by such chiefs as Hendrik Witbooi. Legislation of the latter type, however, does not appear to have occurred in the original conditions of Hottentot life. The laws of the Hottentots are to a very considerable extent inherent in the social organization and usages of the people. They have developed as a result of the more or less unconscious adjustment of personal relations, as a product of economic activities, and so on, and have become accepted as norms or standards of life and conduct which are binding as such on the community. Their existence, in other words, is derived from the authority of tradition and precedents.

The orderly functioning of communal life demands that all members of the community must conform to these rules or norms of conduct. The individual, that is, must be adapted to social needs and standards. This involves the operation of social control, a process found everywhere in society. Here again we meet with the existence of moulding forces similar in function to those already noted among the Bushmen. The Hottentot child at birth comes into a society where there are already established manners and customs, definite forms of behaviour and organization. In the household of his parents, where he remains until marriage, in his relations with other people, especially with his kindred, and in the company of his coevals, the rules of social behaviour are impressed upon him. He falls more or less unconsciously into acting and thinking as is expected of him, and in this way comes to conform to the existing social pattern. Moreover, first under the direct guidance of his mother, and later in tending the flocks and in hunting, he is initiated into the economic life of his people, while a girl gradually learns to perform the household duties proper to her sex. At puberty, above all, he receives a definite course of instruction

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861 626 conveying to him the type of behaviour expected of him as a man. Later, as an adult, he may attend and even participate in the conduct of judicial trials, and in this way have the methods of procedure, the traditions and the usages of his people brought home clearly to him. Throughout his life his activities and sentiments are thus being directed and moulded into conformity with the social norms making for the law and order of the group.

626 784 The non-fulfilment or breach of any recognized norms of behaviour is penalized by sanctions of various kinds, which consequently must also be regarded as means of ensuring observance of the social standards. Some of these sanctions are of a purely ritual nature. Foremost in this category are those underlying the whole conception of */aau*. Here we have an elaborate series of observances and avoidances, pertaining to all the critical stages of life, whose infringement is followed automatically by death, sexual disease, diminished fertility or some similar evil result. There are also various usages connected with hunting, which, according as they are observed or violated, bring good or ill-fortune respectively. The rites performed at visiting old tribal localities, and other rites to be noticed later in connection with the ghosts of dead people, must in the same way be observed in order to avoid the sickness and even death which may be caused by these ghosts. In all these cases departure from a prescribed line of conduct leads automatically to evil consequences, without any direct interference on the part of the community.

626 Sometimes compliance with the social standards of behaviour is secured through unorganised social pressure. Selfishness in regard to food, for example, exposes a man to scorn, a form of chastisement to which the Hottentots, in common with many other primitive peoples, are said to be very sensitive; similarly, stealing is regarded as a disgrace, and the thief, apart from other punishment, is cut by everyone and becomes almost an outcast. Other types of norm, again, are sanctioned by the organized reaction of the community acting as a whole or through its authorities or certain groups or individuals. Thus, as we have seen, a man who violates certain prohibitions is expelled from the company of the *doro* men, and may not again eat together with them until he has been purified. In other cases the blood feud comes into operation, or again the culprit may be tried and punished by the judicial authorities of the community, 626 i.e. by the tribal council. This last type of procedure has been 171 developed among the Hottentots to a far greater extent than among